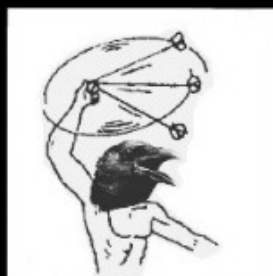


"I am an anti-organization anarchist because I oppose all forms of authority and organizational constraints. I am nihilist because I live my anarchy today and not in waiting for a revolution, which – if it ever came about – would only produce more authority, technology, civilization. I live my anarchy with ease, joy, pleasure, without any spirit of martyrdom, by opposing this civilized existent with all my strength, an existent I cannot bear. I am antisocial because I am convinced that society can only exist in the differentiation between the dominant and the dominated. I do not strive for any future blissful socialist alchemy, I do not trust any social class; my revolt without revolution is individual, existential, overpowering, absolute, armed."  
—Alfredo Cospito



Green House Distro



Anti-Tiqqun

You, liberal anarchist, with your unwavering belief in reforming the unions from the inside is akin to Marxists believing in the possibility of reforming the state. Both are apparatus of social control which are tools for the ruling class to create social peace and give individuals false hope that this society can be reformed. You believe these unions have revolutionary potential, but where is it? The unions have proven time and again their willingness to sellout.

Why struggle beside those that want to capitalize from these forms of struggle? for what? to gain a few extra memberships? Gain influences with "the oppressed masses"? Neither of which is happening! "The masses" remain content with their domestication, your anarcho groups remain low in membership.

While you anarcho liberals fight for reforms pleading with the state while awaiting for your social revolution, I will not be a victim, I will not wait for anyone, my rebellion and war against this society has already begun. My revolt is a lived one, individualistic and eternal.

Whoever stands in my way of my freedom, attempt to manipulate or use me, whither leftist or far right fascist, it makes no difference to me, you will be my sworn enemy and will receive my full contempt. -Renzo Connors

## **Contents:**

- **Communization**

- **Random Notes on "Call"**

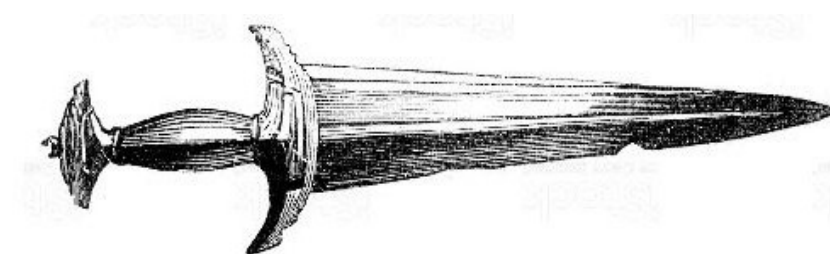
- **Frozen Marxism**

- **Beyond the "Movement"- Anarchy!**

- **Anti-Left Anarchy:**

**Hunting Leftism with Intent to Kill**

- **My Individualism**



## Communization: Brand new Communism, same old communism

Across the states of colonized America anarchists find themselves swept up by an ever-expanding trend: Communization Theory. After it's failed attempts to take over anarchist spaces in France and Italy, it crawls onto the shores of the US, attempting to set anchor in places like Chicago, Atlanta, North Carolina, and Indiana. In congruence with the Invisible Committee's dictum of "spread anarchy, live communism" the "Cinema Committee" (Featured on It's Going Down website) and its proposal to build communes is summarized with the three step program/slogan of:

1. Find each other,
2. Establish hubs,
3. Become resilient.

Seasoned anarcho-communists find themselves in competition with the Tiqqunists financial access to resources, college hipster appeal and alluring poetically written zines that declare "All Power to The Communes!". The word "autonomous" replaces "communist" while representing itself as the contemporary face of anarchism. The Tiqqunist approach to recruitment resembles salesmanship with lowest common denominator slogans like "Everybody Hates the Police" and "Everybody agrees, it's about to explode" etc. Like witnesses for an obscure cult, they are quick to contort their representation of their ideology to fit whoever they happen to be talking to. "You believe \_\_\_\_? Well, so do we!" The asterisk attached to the end remains unspoken and silent, a fine print footnote to be discovered once you've signed on the dotted line. Behind every constructed catch-phrase, a collectivist message takes a shot at the individualism in anarchy, framing it as an enemy of freedom in order to position "the commune" as the only alternative to capitalism.

This zine highlights some individualist, nihilist anarchist responses to communization theory as a whole, as well as the projects that manifest from it.

***Communization** (or **communisation** in British English) mainly refers to a contemporary communist theory in which there is a "mixing-up of insurrectionist anarchism, the communist ultra-left, post-autonomists, anti-political currents, groups like the Invisible Committee, as well as more explicitly 'communizing' currents, such as *Théorie Communiste*. "Obviously at the heart of the word is communism and, as the shift to communization suggests, communism as a particular activity and process..."[1]-Wikipedia*

You all use the same language and buzzwords like "community" and "grassroots". These are mere terms you use as weapons in your game of manipulation to validate and justify your position . You want to put me into the social constructed box of identity to use for your own purpose - "working class" , "Queer", "unemployed", "Irish". None of these labels can correctly describe me as an individual, perhaps they could be used to describe part of my individuality, ultimately I am all and none of these social identities. Not one individual can be correctly summed up as being any particular identity These are just socially constructed categories adopted to use for your political circus.

All politicians and careerists are my enemy. My accomplices are those self-willed individuals that follow their own path to freedom.

Whether you are an independent politician, wanna-be politician or member of a party such as Socialist Workers Party, Socialist Party, Sinn Féin, Fianna Fáil, Fianna Gael, Labor Party, Eirigi etc; or you are a union bureaucrat in such union as SIPTU, Unite, Mandate, etc; or even if you are a "community organizer" you are all the same to me, I see little difference, you all want to be on top pushing whatever your agenda is.

And as for you anarcho liberals:

You remain mesmerized with the leftist illusion of "organizing the masses", with delusions of reformism, the platformist cry of one big anarcho union which is in par with the bureaucratic leninist party. The only union I'll ever be in is what Stirner called "the union of egoists", - to live and act with those I know and trust.

You preach the good fight from the gospel according to Kropotkin, Malatesta, Machno, Bookchin, and Grabber. Your theories are largely just talk, the rebellion part never put into practice. Revolt is put aside for an unknown later date.

Some anarcho liberals believe that society will just peacefully evolve into anarchy, while others await for the day "the masses of workers" and "the oppressed" rise up in revolt before they will act themselves, and not a single second before! Your undying fate in your revolutionary subject "the workers", which most are quite happy with this sad state of affairs.

While you wait for social revolution your methodology consists of vanguardist activism of "organize", "educate", and "influence" with your Maoist style slogans such as, "real revolutionaries serve the people" and for a "leadership of ideas". Some of you are for a strictly workerist liberation, others are in the ghetto of identity politics which categorizes and locks individuals into social roles of victimization and fighting for single issue reforms asking society for permission to exist.

speech, and in choking unfortunate readers with a foul, dreamless air—much like that emanating from uncovered garbage cans).

We have long grown tired of this dialogue and sought to allocate new anarchic color combinations to the political rubbish that engulfs our lives. The deceptive verbiage of the Left has placed a strangle-knot on our imaginative field for far too long, freezing our energy and obscuring the essence of the struggle for Anarchy, its basic and intrinsic qualities, with artificial and pretentious ideologies that stifle the action of thought and dream in tedious, one dimensional holding patterns. All ideologies are straight jackets to the Free Spirit, but ideologies that don't reflect the chaos, nonsensical whimsy, and maniacal laughter of life—like Leftism—are particularly boring impediments to the unrestrained expression of autonomous and uncivilized rebellion. Green Anarchy—or the critique of civilization—is class analysis that doesn't go halfway, that doesn't remain trapped in capitalist logic (as communism does), and that attacks alienation, domestication, and division of labor at their roots...their civilized roots. The Left is solidly embedded in the civilized order and as we struggle against this poisoned, horrible darkness that is dragging us towards universal collapse, it would behoove us to struggle with open eyes.

## **My individualism**

"I belong only to Myself" - Leda Rafanelli

I want no leader. I have a deep mistrust for any would be leader, any person that seeks out a role of representative and the educators that have all the right answers. no matter what world outlook or philosophy they may proclaim. Whither liberal, socialist, communist or even anarchist cannot represent me. No one can represent my unique desires. Only I can. Only I am up to the task of knowing what I want.

All you self-proclaimed "representatives", politicians, swindlers, bull shit artists are all enemies to me and my individualism, as much as the capitalist boss, landlord, pig, all of you want to use and control me for your own gains and aims.

Well, no more! My individualism is self-liberatory, self-thought, and insurrectional. With a severe distrust for the "educators", "saviors", "leaders" and con artists of all varieties and forms.

The parasites that lurk in the depths of the political swamp, whither left wing, right wing or center, you are all the same to me and share the same agenda - which is the desire for power over me.

Your tactics are all the same control and manipulation.

## **Communization**

For the communizers their coming insurrection is based on their revolutionary subject "the proletariat", "the masses", made up of "the ordinary man", "the oppressed", rising up and taking over the means of production and abolishing money and private property.

But what is "the proletariat", "the masses", "the ordinary man" ?These terms are pretty vague so let's attempt to use their Marxist analysis to break down the social characteristics of their revolutionary subject.

"The proletariat" or "working class" is a term used by all sorts of leftists and marxists to describe everyone that has to work for a living, no matter the take home pay or lifestyle of the "proletarian". Already it can be seen there are differences between individuals in this mass of workers, some get payed a hell of a lot more than others. So the reality is a large section of this "mass" are in fact middle class with their privately owned home, 2 cars, and 2 holidays abroad each year. The other section of the "proletariat" would be better described as being precariat or as Bonanno called "the excluded". These are all those that work minimum wage, zero hour contract jobs that aren't secure, they are the unemployed on social welfare, the single mother living off benefits, the homeless, and the prisoner. They have to be more careful with their income, each week carefully divide it up on bills, rent, and food. The contradiction with the Marxist class analysis is becoming clear.

In the west there isn't much of a "means of a production". It's not like 50 or 60 years ago, most factories have moved to poorer areas of the world for cheaper labour. What's left is employment in office administration, computerized rolls, call centres, transportation and logistics, packaging, catering, fast food, shops. So what is their to communize then? McDonalds? Lidl? Tesco? A call centre?

But more importantly the vast majority of people don't want a revolution, they are most happy with their existence commuting to work day in day out like good worker bees and ants. Why would the middle class "proletariat" want to trade communization for their comfortable life? The others want to scrape their way up higher on the social ladder to reach the middle class or even higher.

Most people don't give a shit about refugees walking across the earth to escape death and misery in the middle east from the proxy wars that are created by the west. Most people don't give a damn about the housing crisis individuals having to sleep on the streets freezing to death in doorways. The "ordinary man" is not rising up. "The ordinary man" doesn't want communization the "masses" want fancier cars, bigger houses, penthouse apartments, the newest and best in designer clothes and technology, he wants to be the manager and she wants to be the boss.

This is not a negative pessimistic critique to justify doing nothing, no it's the opposite. It's a critique to wipe away the delusions of the inherent goodness and revolutionary character of the "ordinary man" and the coming "proletarian" insurrection or revolution.

It's a call to fight back here and now yourself, to feel no need to have to wait for any placid herd to wake up from their domestication, revolt right now! I am not going to waste my time trying to convince or organise anyone. I will rebel alone or with anyone else who is in revolt against this society and industrial waste land. -Renzo Connors

***“Let the low-down scoundrels of the Invisible Committee resign themselves. They have predicted nothing, they have not discovered and announced anything new. Storms don’t break out to confirm the words of the meteorologist. There have been insurrections throughout history, and they have no need of anyone to theorize them in order to explode. Neither revolutionaries who discuss them in their autonomous publications, nor intellectuals who transform them into logos of success on the publishing market. So if the I.C. brag about being aware of the insurrectional phenomenon before others, then one has to ask who these others are: their competitors in the climb in sales ratings for titles of political critique? Toni Negri who obsesses them so much in the competition for theoretical hegemony of the extreme left, or Stéphane Hessel who incites to the civic insurrection of consciences, or Naomi Klein, icon of the anti-globalization movement, whose books have all sold many more than them, clearly because ... they have articulated even more correct truths?***

***However it may be, we admit it, the Invisible Committee has achieved a first. Before others, it has commodified insurrection.” - From “To the Customers: Insurrection and Doublethink”***

### ***Random Notes on “Call”***

My first impression after reading *Call* was that it really did not say anything to me. Since the beginning of their booklet the authors use quite an abstract language, which is perhaps intended to go beyond the banal words that are employed in everyday conversations and by the media, but which fails to achieve its purpose. So they talk about ‘evident’ and ‘worlds’ but me, quite a humble reader, do not catch what they mean nor do they further explain these exotic concepts.

## **Anti-Left Anarchy: Hunting Leftism with Intent to Kill**

*By presupposing the axiom of the economic, the Marxist critique perhaps deciphers the functioning of the system of political economy; but at the same time it reproduces it as a model. There is neither a mode of production nor production in primitive societies. There is no dialectic and no unconscious in primitive societies. Marxism is the projection of the class struggle and the mode of production onto all previous history; it is the vision of a future “freedom” based on the conscious domination of nature. These are extrapolations of the economic. To the degree that it is not radical, Marxist critique is led despite itself to reproduce the roots of the system of political economy.*

—The Mirror of Production

Leftism isn’t merely deadly in its dullness, it’s homicidally deadly in practice and implementation. In the 20th century the Soviet Union massacred an estimated twenty to forty million people in the establishment of their communist empire (some estimates exceed upward of fifty million, but are difficult to verify for as people were sent to camps, the Soviets often deleted all records of that persons existence); Mao TseTung’s “Great Leap Forward” in China (widely recognized as the greatest disaster in an attempt to construct a centralized economy) is believed to have left about forty million dead; and Cambodia’s Khmer Rouge massacred two million (one fourth of the population of Cambodia) in killing fields—all in the name of an “equal form of communism”. The communist regimes of the last century all ran a madman’s course and their scientifically designed Utopias all came in the form of death camps. In essence, communism is just another (particularly violent) administrative branch of civilization—like feudalism—and is committed to a production based industrial social model with even more religious fervor than capitalism.

Now one would think that anarchists, of all people, would be hostile to the inherently totalistic and collectivizing nature of leftist ideologies—like communism and socialism—yet to this day, a large number of so called anarchists continue to express sympathy with communist goals, communist epistemology, and Marxist class analysis—and allow their brains to be bamboozled and mislead by euphemisms like “anti-state communist”, “autonomist Marxist”, or the current favorite of the urban hipster: “communization”. Anarchists who drool over this bullshit are worshipping at the altar of a stagnant pool and remain tethered to a political tradition of authoritarianism and mass graves—regardless of the updated terminology (the thin rhetoric of “communization” has reached new summits of tedium with the trendy writings of mealymouthed shysters like Tiqqun and the imbecilic gurglings of Applied Nonexistence: both duplicitous commie front groups that specialize in speaking postmodern gibberish, in substituting elitist, masturbatory language for real

For some, faced by this oppressive reality, it is enough to come up with an alternative, ‘just’ and ‘reasonable’ social system (or ‘utopia’) in their head. Some again just hold this as a pleasant fantasy land, while others wish society to actually change and either come up with or (more commonly) buy into an A to B recipe (or ‘programme’) for social transformation, for the reprogramming of the social system. This is simply a form of repressive (systemic) consciousness.

Frequently the envisioning and laying out of these alternative social systems (including those of many anarchists) is down to those cut out as the managerial strata of this class society, the avant-guard of which is responsible for the constant social restructuring of the modern world. Workplace democracy, decentralised production, ‘green’ technologies, and so on – all are experimented with by the dominant order, strengthening it.

Theorisation of abstract social systems – and all social systems are based on abstractions – only strengthens domination. But if you start from your own life and refuse to be a component of anything, refuse to represent others or have others represent you, embracing your inscrutable uniqueness, knowing that all you face in life are choices, then you are a danger to authority and order, a walking microcosm of anarchy.

This then is a call out to avoid the casual hierarchies and cliques of the official anarchist movement, to avoid ideological systems and political identities, to savour the pleasure of thinking for yourself, of following your desires, the dignity of honestly following through to whatever unknowns of truth, negation and passion, setting no abstraction above yourself. In the war to the end, only choices matter, and only you are responsible for the choices you make.

Examine your feelings and thoughts, eliminate all moral and ideological systems from yourself, be aware that “common sense” (or rather social consensus rationalism) is the strongest support of the existent, don’t be afraid of where your inner (and outer) struggle takes you.

Smash all the idols, even and most particularly the ‘revolutionary’ idols!!

Originally published in the zine produced by comrades from Dark Matter Publications & 325 ‘Anarchy – Civil or Subversive?’ : A Collection of Texts against Civil Anarchism

Their *Proposition I* states:

*«Faced with the evidence of catastrophe there are those who get indignant and those who take note, those who denounce and those who get organised. We are among those who get organised».*

They do not mention another category: those who struggle and attack by deeds and by words. They do not mention hundreds of comrades all over the world who attack and sometimes are imprisoned but still continue to attack. They do mention the Black Panthers, the German *Autonomen*, the Italian Autonomists, the British neoluddites, radical feminists, the 2<sup>nd</sup> June movement but they seem not to be aware of recent facts, from the struggle against the immigration detention centres and the world that produces them to the solidarity that expresses itself by all possible ways every time repression hits hard.

It has to be seen, then, what kind of organisation the authors of this booklet are into. They declare that *«to get organised means: to start from the situation and not to dismiss it. The name we give to the situation that we are in is world civil war»*.

First of all I wonder why they say world civil war instead of calling it social war, then I still don’t understand what they mean for starting from the situation and not dismissing it.

The answer is maybe what they later call ‘secession’, secession from the capitalist valorisations and secession from the left identified with Tute Bianche, Attac, social forums and other species of activists.

I wonder once again why they talk about *«secession»* and not about *«refuse»*. Refusing the capitalist valorisations and the world of the leftist activists (which is a product of the latter) means to act according to a revolutionary project. *«Secession»* implies the negation of any revolutionary break. The authors simply constitute themselves as an *«autonomous material force within the world civil war»* and as such they *«set out the conditions»* of their call. What is this autonomous material force intended to do? And does not this ‘setting out the conditions’ sound vanguardist? It does, in my opinion, and I found other statements in *Call* that seems to be imposed from above.

If on the one hand their analysis of the present catastrophe and of the way various species of leftists try to cope with it is good, on the other hand the authors of *Call* do not propose anything concrete.

On the contrary they launch their *«call»* (from above of course): *«This is a call. That is to say it aims at those who can hear it. The question is not to demonstrate, to argue, to convince. We will go straight to the evident»*. Here are some people who propose themselves as those who know the truth (what they call *«the evident»*) and make a *«call»* at those who can hear it.

Furthermore throughout the booklet great emphasis is made on «community», «sect» and «collective experience». No mention is ever made of individual action. In fact the authors of *Call* say clearly that they prefer «collectivity» to the individual. In their *Call* the individual disappears under the predominance of the «material collective force». The individual is only mentioned in a derogatory way, as the «liberal individual», the pacifist, the advocate of human rights. The existence of individuals animated by rebellious thoughts who act according to a revolutionary project either on their own or along with other individuals animated by the same rebellious thoughts is not at all contemplated. On the contrary the authors are convinced that «the end of capitalism» will come after a link is established between what one lives and what one thinks, and that this link is not an individual issue but it depends on «the construction of shared worlds». I find it hard to follow this reasoning as I think the desire to put an end to «the catastrophe» is entirely an individual issue. It starts from individual inner rage and its ability to find accomplices along the way. I don't think that the starting point is organisation and «shared worlds»: this only leads to the production of abstract words, which can be seductive and glamorous but which will never end up in any really revolutionary transformation.

Finally, what on earth does it mean: «On the one hand, we want to live communism; on the other, to spread anarchy»? The authors of *Call* suggest that communism is not a political or economic system, has no need of Marx and has never had anything to do with the USSR. They say that communism means to elaborate one's relationship to the world, to the beings, to oneself, and that it starts from «the experience of sharing».

They go on: «The practise of communism, as we live it, we call the Party. When we overcome an obstacle together or when we reach a higher level of sharing, we say that we are building the Party». If this kind of communism needs the building of a party (exactly as Marxist communism) it cannot be associated with «spreading anarchy».

The authors of *Call* are very careful in depicting their «Party» as a captivating «formation of a sensibility as a force», in which everything is shared on equalitarian basis and in which formalisation is minimal. They almost succeed in presenting «the Party» as the only effective instrument of struggle against the system, as the most wonderful achievement of any antagonist movement, but still their association between «anarchy» and «communism» and its «Party» is unconceivable.

As far as I know anarchy does not need any Party. And if it can express itself also through collective activity (between two or more people) it cannot be disconnected from the individual. It is the individual desire for freedom, the individual disgust towards exploitation.

I wish the authors of *Call* all the best. May their call reach those who «are building the Party elsewhere», but certainly it will never reach my ears. -Anonymous

An ideology is a system of repressive consciousness in which you are no longer a willful singular individual, but a component, a cog. In this commodity-based world, the image of rebellion can be just another product, just as we can commodify, abstract, and systematise our own expressions of our thoughts and desires into its alienated form, its commodity, an interchangeable form – ideology. Even, in most subtly and dangerously, when we are not conscious of what we are doing. In the various ideological organisations, in the scenes and in much of the media of anarchists, a narrow consensus view of reality is enforced around specific parameters.

Free communication that goes beyond the boundaries of interior discourse is shut down by verbal attacks and mocking, physical exclusion, warnings of state repression or non-acceptance by society, and simple, dogmatic refusal of heretical thoughts. Like any lifestyle or identity in the democratic marketplace of society, anarchism has its package deals – complete with attitudes, opinions, styles, activities and products, all under handy labels.

I should mention at this point that, as someone who feels affinities with others of an anti-systemic and insurrectional tendency around the world, I am aware that 'Insurrectionary Anarchism' or whatever can be turned into an ideology to be bought into, and even easier, a fad or style. Certainly recently this seems to have truth in some quarters. But perhaps this is due to the recuperative influence of the Tiquun intellectuals and their *Coming Insurrection*, a book that like *The Call*, seems to have influenced many young radicals, but which appears to be written by Marxists and nowhere validates individual self-responsibility, free will, desire and consciousness. Their insurrection may be coming, mine has come, it is an individual revolt.

The collectivist message of *The Coming Insurrection* has little in common with insurrectional anarchy: the revolutionary theory flowing from the individual's passionate uprising to appropriate the fullness of life for themselves, attacking all that controls and exploits, finding commonalities and affinities with others from which spring the real commune – the friends and accomplices of the guerrilla war against the totality of authoritarian society.

With no sovereign systems of morality, theory, principles or social abstractions standing above the singular individual, the nihilist-anarchist attacks all systems, including identity and ideology systems, as obstacles to our self-realisation. The struggle is against not only the domination of controlling social organisation and widespread tranquilisation, but also against inherited repressive programming and the force of daily life, and so our struggle is a constant tension where what we must destroy and transcend is much more obvious than where we might end up.



“...the scribes of The Coming Insurrection promote sabotage, “invisible” night actions, the self-defense of the “communes,” continued confrontations with cops, alternative forms of social welfare, blockades, etc. People who call themselves radical already do these things. The Invisible Committee offers nothing new, either theoretically or practically while what it does offer has been said before many times and with much more substance. But the Committee, like a good sales representative, says it in a way that makes us feel good. We have nothing to worry about. What we’re doing is fine. All we have to do is go with the flow, give ourselves over to the truth of the commune, and the Insurrection will come to us.” - “*Sales Pitch for the Insurrection A Critical Look at The Coming Insurrection*” By Wolfi Landstreicher

### Beyond the “Movement”- Anarchy!

*“The world is one pestilent church covetous and slimy where all have an idol to fetishistically adore and an altar on which to sacrifice themselves.” – Renzo Novatore*

A movement of anarchists would, you’d think, be a collective project of individual realisation and freedom, mutual aid and solidarity, honest communication and individual responsibility, of a violent attack against the institutions, managers and structures of domination and alienation, against mental programming and unconscious behaviours, against the reproduction of authoritarian society in our interrelationships and thoughts and actions.

What does the muddle of casual hierarchies, ideological rackets, miserable cliques, identity ghettos, would-be leaders, dishonesty and backstabbing that we see before us if we look at much of the self-identifying ‘anarchist movement’ have to do with that? Very little except perhaps in words or in a stunted form. Clearly the movement in general is more interested in protecting ideological fortresses, recruiting followers, preserving the suffocating comfort of their scenes, and above all, following their harmless hobby, than in anarchy. Navigating and trying to find a reference point in the ‘movement’ can be disorientating. Young, or new, comrades entering the ‘movement’ (or rather, the scene) are frequently snatched by one of the brands of package-deal politics or forced to pick between the false choices of proffered products served up by the various ideological rackets.

Whenever a system of ideas is structured with a sovereign abstraction at the centre – assigning a role or duties to you for its sake – this system is an ideology.

“Caught in this schismatic abyss, I find myself compelled towards a practice of individualism. Why individualism, rather than collectivism? My body is often found within the machinery of Leviathan which is that collective known as society. The ultra-left collectivists and supporters of communisation would whisper in my ear that I am duty bound to the means-of-production of Leviathan and would seek to draw me into their economic-politics. But I’d say that projects, such as Tiqqun and others, which seek to synthesis communisation theory with anarchist praxis, are little more than bad faith preachers, as they locate freedom exclusively within the domain of society and deny the immediate power and freedom of their flesh.” -*Becoming Animal: My Feral Individualism* by Julian Langer

### Frozen Marxism

(An excerpt from *Communization: The senile decay of anarchy (or re-inventing anarchy)* – which is a fragment of the unpublished pamphlet “FAI Reloaded” by the Conspiracy of Cells of Fire.)

Today’s era smells like engine oil, cheap labor sweat and naphthalene of the morality of voluntary obedience... We do not want to be defined by the culture of techno-industrial fascism, the white uniforms of scientists, the neckties of technocrats, the eager silences of ordinary people, the stupid smiles of consumers... We do not match with the aesthetics of the glass world of flat television screens, the digital imitation of the life of social media, the display windows of lifestyle, the lens of security cameras. We do not fit in the society of captivity, the police checks of our identification papers, the supervision of security guards, the laws of the judges, the locked doors of prisons. We do not settle for the average normality dictated by morality, we don’t amuse our boredom with psychotropic drugs, we aren’t covered by the coldness of empty relations, we don’t read... Marx.

Today we live to the rhythm of a generalized crisis. Our daily life is throttled from the tyranny of numbers. Our life resembles an accounting book, whose calculations always find it deficient and indebted. They overwhelm us with financial terms and definitions, one half of which are unknown and the other half of no interest to us. The wandering charlatans of all ideologies, roam from one financial conference to the other and bombard us with ramblings and often incomprehensible interviews-speeches, each of them presenting his own social antidote to the economic crisis. On the shelves of the ideological supermarket every faithful consumer will find the antidote that suits him, in all shades. There are “revolutionary” antidotes, even “anarchist” ones. In Greece, the neo-communists, ex-anarchists, mix in the cauldron of ideologies anarchist labels, with plenty of frozen Marxism, anti-imperialism and a pinch of disguised national liberation. The new tension of “serious” anarchy dresses itself in a formal way and launches the trend of anti-capitalist struggle on a red background. The rhetoric of the neo-communists – “anarchists” talks about everything. In an effort to build a social marketing of propaganda for the masses, it promotes generalizations sanctifying the “oppressed people” and “workers” who,

obviously, for them are “not accountable” for their responsibilities and silences, uses covertly socially palatable national references, such as “the Greek people”, “our country” and promises “social salvation” with the coming of post-revolutionary society, preaching in the assemblies of the need for centralized-structures... It seems that some neo-communists already rehearse their future offices. Perhaps, this what they train themselves for now, selling hegemony, experience coming from age and the wisdom of a leader within the anarchist milieu.

There, then, where some see an opportunity, because of the economic crisis, we see a trap. A trap of sinking in the swamp of confusion, of fantasies about the social “good” deriving from Marxist analysis, of certainties about revolutionary subjects, of economism.

First of all, the global crisis we are experiencing today is not just a crisis of numbers, financial figures and mathematics, but part of the overall crisis of values and conscience in the world of authority. It is the cannibalistic crisis of western lifestyle which after it grew big consuming blood and oil from the “underdeveloped”, it now feeds from the flesh. Today, the “developed world” not only lives in the grip of economic tyranny, but also in the desert of spiritual and emotional bankruptcy.

Unlike the Marxists and their “anarchist” great-grandchildren, who want to interpret life with the rationality of mathematics, we seek our liberation inside the blasts of a permanent existential revolt of relations, situations, values, morals, and everyday life.

Even the economy, which is the center of the tedious analysis of the communists, for us it is not a series of ordered numbers leading to the equation of the class struggle. Instead, the economy is, first and foremost, a hierarchical social relationship that speaks the language of money. Money is a symbol of accumulated power. It is a property title that owns objects, land, time, admiration, relationships, people. The anarchist challenge, then, cannot be trapped in the demand for “better wages”, “lower taxes”, “economic equality”... One cannot destroy the morality of property by making it equal and uniform to all.

The experiment of communist totalitarian regimes spawned monsters, dictatorships of the proletariat and obedient subjects. One cannot exorcise ugliness with a new ugliness, simply by changing the name to something more “social” and imagining that through the “anti-imperialist struggle”, the country won’t become a “modern colony”.

Even if one removes money, authority will find new beads and mirrors to swap for the obedience of the natives. Besides, authority is older than capitalism and money. So we laugh, but also get bored from the analysis and the texts of the anarcho-marxist theoretical moles. They write and rewrite super-analysis, but their figures don’t add up, as they cannot understand that life does not fit in the labels they stick to it ... “proletariat,” “class struggle,” “anti-imperialist struggle”... First of all, anti-imperialist struggle does not require an overall anti-state perception of the anarchist struggle. Anti-imperialist struggle is also being conducted by the bureaucratic fossil of KKE (Greek Communist Party). At the same time, reading behind the lines both in the texts of the ex-anarchist now communists, we see a deliberate crypto-patriotism. National references (our country, the Greek people, etc.), focusing on the “foreign

capital” (as if capital has a nationality), combined with the complete absence of anti-state edges is at least suspicious. The neo-communists – ex-anarchists do not speak for a moment about the destruction of the state. Instead, they speak in a denunciatory, political way aiming for its wide consumption and present themselves as the far left of the left government, which they denounce, but without openly declaring war against it. The extra-parliamentary opposition to the leftist government of SY.RI.Z.A. has nothing to do with anarchy and freedom. We do not seek neither a reform of the system, nor its leftist grooming; all we want is its total destruction. However, we live in strange days and we have to rearm even the most fundamental parts of anarchy...

Authority, then, is not just ugly, sullen faces attached to miserable bodies decorated with suits and ties, in the same way anarchy is not “honest worker’s sweat” and “The reading of the complete works of Marx and Bakunin“... Surely the first ones must become ideal shooting targets for Kalashnikov bursts, but this is not enough...

Authority is a social relationship.

Authority is born even in our friendships, in our meetings, in our love, in our daily lives.

Again, we have to cast it out of our relations. Of course, this is done only through a belligerent/armed confrontation with the existent, as our searches are not a hippie inner meditation but practical wishes best expressed when our fingers fill magazines with bullets and our hands arm our weapons to “talk”... -*Conspiracy of Cells of Fire*